

UNION WATCHWORD

1915-1916

Have faith in God. Mark 11:22

Royal Service

SUCCESSOR TO OUR MISSION FIELDS

THE HIDDEN SPRINGS

THOU who wouldst teach, hast thou been truly taught?
 Hast thou in thy soul's cells true beauty wrought?
 Thou who wouldst others feed, art thou full fed?
 By thee, to wide, green fields can the young flock be led?
 How deep, how true art thou? For knowest thou not
 Thou art a well thumbed page, no word forgot?
 Of book's dry leaves canst thou make a green cup
 And from sweet, hidden wells of life bring up
 The sparkling waters of a perfect whole
 For each strong, seeking, thirsty, restless soul?
 From two and two to far stars canst thou reach,
 From grammar's rules draw laws of worldwide speech
 Or through the treasured gold of genius' page
 Lead where immortals dwell from age to age,
 Or, lesson of lessons for self-seeking time
 Speak the lost word to put our souls in rhyme,
 Set the quick beat of heart with heart of fellow man
 And link health, wisdom, wealth close hand in hand,
 Show each his place in Order's divine might,
 His best to do and advocate the right?
 Home, School, Church, Freedom's Laws are pillars great
 Which o'er the Spring of Truth uphold our Shrine of State,
 That stream at whose broad banks the gathered nations drink,
 Stopping, with famished lips, to its clear brink.
 Feed thou this river from thy deep springs cool,
 Let no poor, gasping soul go from thy school.

FANNIE E. S. HECK

Oct. 18, 1914



Royal Service

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CONTENTS

	PAGE
BIBLE STUDY.....	6
BOOK REVIEWS.....	30
CURRENT EVENTS.....	0
EDITORIAL.....	4
FROM OUR MISSIONARIES.....	19
HOME DEPARTMENT.....	28
PERSONAL SERVICE.....	25
PROGRAMS.....	7-18
SOCIETY METHODS.....	21
TRAINING SCHOOL.....	24
UNION NOTES.....	26

Calendar of Monthly Topics Woman's Missionary Union, 1915

NOVEMBER—The Brotherhood of Man DECEMBER—China of Today

Monthly Topics for 1916

JANUARY—Planning for 1916	JULY—Reading for Missions
FEBRUARY—Latin America	AUGUST—Missions in Europe
MARCH—Southern Social Problems and the Home Mission Board	SEPTEMBER—Our State a Mission Field
APRIL—The Missionary Doctor	OCTOBER—Present World Opportunities and the Foreign Mission Board
MAY—My Money and Missions	NOVEMBER—Home Missions at Work
JUNE—Foreign Mission Outlook	DECEMBER—Redeeming the Time in China

SUGGESTED LEAFLETS—Supplement to Programs

	Cents
November—The Brotherhood of Man	
Big Brothers and Little.....	2
Brothers in Christ.....	2
From Foe to Friend.....	2
Humanity's House by the Side of the Road.....	2
Our Duty to the Community.....	10
The Touch of Human Hands.....	1
The Homemaker.....	10
Personal Service Manual.....	free for postage
Personal Service in a Mother's Club.....	free for postage
A Glimpse of Settlement Work.....	free for postage

When stamps are sent in payment for leaflets or Royal Service kindly send, as far as possible, those of the two cent denomination.

MAGAZINE AND BOOK REFERENCES—Program Helps

The Churches at Work.....	Charles L. White
The Individual and the Social Gospel.....	Shailer Mathews
The Story of the Red Cross.....	Clara Barton
The Call of the World.....	W. E. Doughty
What Men Live By.....	Dr. Richard Cabot
Home Field—current numbers	
Missionary Review of the World—current numbers	
Reports of Charity Organization Societies, Playground Associations, Daily Vacation Bible Schools, Good Will Centers etc.	



EDITORIAL



"TOGETHER—TO-GET-HER"

OUR Baptist sisters north of us have adopted as the slogan for their special effort for the coming year the suggestive phrase "Together—To-Get-Her". The sense of unity for a specific and high aim suggested by this slogan strikes a responsive chord in the heart of everyone interested in the Master's work. For a number of years we, as a Union, laid special emphasis upon a wide spread membership campaign in the early months of the fall, and though such a special effort has not been made a definite part of our aims for this year, clause two of our Standard of Excellence makes such a campaign always in order. In most of the larger societies at least, no time seems more fitting than the first months of the fall and the path marked out by this slogan is surely the one leading to success.

There must be unity of effort—there must be definiteness of aim. No one woman nor one small committee of women can be wholly responsible for bringing into the society those who are outside. It must be a united effort born in prayer and careful planning in which each member of the society has some active part; and the aim must be definite. A carefully revised list of the present members must be made first, followed by comparisons with the church list of women and young women members. This latter list should then be definitely divided among the members, furnished by the revision of the former list. In a place where there are a number of churches, added force and interest can be gained by simultaneous membership campaigns.

The planning should spread also to other committees of the society. The Literature Committee should see that the Visiting Committees are furnished with bright interesting literature for use when needed. The Finance Committee should have facts, figures and needs ready. The Program Committee should put in some additional work to see that the year's plan for programs has sufficient variety and forcefulness to hold the interest of the newcomer and lead her out into vital work in God's Kingdom. For, after all, the main object of such a special effort is not simply to increase the membership list or to fulfill a clause in the Standard. It is the opening of the door into a possible larger life and development for the woman whose eyes have been closed not alone to the opportunity for service but to the world wide purpose of the life and death of Jesus.

In the middle of a narrow country road lay several ledges of rock from which the frequent heavy rains had washed the covering soil, so that they now lay as obstacles in the way of every passing vehicle. During some moments of leisure, the busy farmers had come with drill and hammer and, boring into the heart of the rocks, had filled the holes with charges of dynamite over which they put a covering of grass and moss for protection. For several days no fuse was put to the charge to set it off but there it was, suggestive to every passer by, of the mighty force lying dormant within that hard exterior—powerless in itself but expulsive and wonder-working when in contact with the electric spark. In every church community there are many women and young women who lie like the rocks—hindrances rather than helps to progress. They have known something of the power of Christ in their lives—a certain amount of latent force is in their hearts, but the fuse of an overflowing sympathetic spirit, sensitive to all the sufferings and sorrows of women and children in heathen lands and to the manifold problems here at home, has not touched that inner charge. To apply this fuse, to release all that dormant power, to bring out into the sunshine and light that which has been hidden is the aim of our united working to enlist those who as yet are missing the biggest privileges and blessings of their Christian life. Unitedly in spirit let us work in prayer and faith with the other great host of Baptist women for the enlistment of many and for the releasing of the power in their lives which can tell mightily for new life and light everywhere.

"In working for missions we should present it as the biggest thing going—the biggest business in the world today. Instead of begging people to help, we should say to them, 'If you don't hurry you won't get in. Better help now while there is time.'"

SUNRISE

Like some lone watcher of the starlit night,
I tend life's waning fire and note
From the close, smoldering embers float
The lessening sparks upon their upward flight,
Knowing when all is cold and ashen white
It will be light.

Fannie E. S. Heck

At Sunrise
Oct. 10, 1914

BAPTIST STUDENT MISSIONARY MOVEMENT

Charles T. Ball, Secretary

THE Baptist Student Missionary Movement was organized at Fort Worth, Texas, on November 6, 1914. It was born in a spirit of prayer. There were present at the conference which resulted in the organization quite a number of college students and members of faculties and other friends throughout the southwest. For several months preceding the organization some three or four conferences were held for the purpose of considering the matter, together with much deliberation and prayer. It was finally agreed that this new movement was needed to round out our Baptist organizations and to do for Baptist students a work which no other organization could do.

The Baptist Student Missionary Movement is under the direct control of an executive committee composed of twenty-one members, seven of whom reside at or near the home office of the movement, Fort Worth, Texas, and the other fourteen members are so distributed as to represent the different sections of North America. The constitution provides that annual conventions of the movement shall be held, composed of delegates from the institutions of North America, co-operating with this movement. The first convention will be held some time in the spring of 1916, the date to be fixed by the executive committee. The following definite things may be said about this movement.

1. It is to be constructive. It will not seek to take the place of any other organization, but to aid all other good movements in world-evangelization. It will undertake to do some much needed things for Baptist students from the denominational viewpoint but no less world-wide because from such viewpoint. It will seek the hearty co-operation of all the Baptists of North America in accomplishing its worthy task and will give Baptists an opportunity to co-operate as a united force.

2. The movement covers North America. It is neither a southern nor a northern movement. It is for the Baptists of North America, and it will seek the co-operation, in behalf of students, of all North American Baptists. Already all of our general Baptist boards in the south and a part of those in the north are co-operating with the movement.

3. The movement was not born of a desire for a narrowing policy on the part of Baptists. It does not mean that Baptists desire to separate themselves wholly from interdenominational movements, working in behalf of the students; but it does mean that Baptists realize that they are under obligation to furnish inspiration and opportunities for missionary education to Baptist students in all schools. Every one recognizes the far-reaching work of the Student Volunteer Movement for foreign missions. This new movement is broader than the Student Volunteer Movement in that its efforts are in behalf of home and foreign missions alike and in that it will work with preparatory and junior college students as well as college and university students. It is narrower than the Student Volunteer Movement in that it deals with only one denomination.

4. We need this new movement to aid us in reaching all Baptist students from the preparatory school on through the junior college, the college and the university that we may lay upon their minds and hearts the great missionary enterprise. We shall not only seek to call out

(Concluded on Page 31)



BIBLE STUDY



TOPIC—Thanksgiving for National Blessings

"They sought a faith's pure shrine."

Some causes for true thanksgiving are:

Freedom to Worship God: Our nation stands on this foundation, to worship God according to the dictates of conscience, to loose the bands of wickedness, to let the oppressed go free: Isaiah 58 : 6. "Freely ye have received freely give": Matt. 10 : 8. We should never cease to thank God for this, seeking to encourage all who come to our shores to accept the true freedom: John 8 : 32; Gal. 3 : 28; Col. 3 : 11. There is neither bond nor free in Christ Jesus: Gal. 5 : 1.

The Bible an Open Book: "The Lord gave the Word": Ps. 68 : 11. "The word of truth" 2 Cor. 6 : 7. "The gospel of your salvation" Eph. 1 : 13; 2 Tim. 2 : 15. "The word is quick and powerful" Heb. 4 : 12. "To the law and to the testimony" Isa. 8 : 20. Our government was founded on the principles laid down by the Word of God.

Equality in the Law: Acts 17 : 26. On the principle that men are born free and equal; this involves civil and religious liberty, which is one of the fundamentals of our government.

Great Schools and Colleges: 2 Tim. 2 : 15. The public schools of our country are worthy of thanks to God for the plan and purpose to afford education to every child. We should pray that these centers of learning may train our youth in love of country, the knowledge of God's Word and for Christian service; Ps. 119 : 105, 130; 2 Tim. 3 : 15.

Philanthropies: Deut. 22 : 8. This includes patriotism, purity and piety, as well as the law of brotherhood. Some evidences of love for our neighbor, Luke 10 : 30-37, are *Hospitals, Orphanages, Rescue Homes, Social Centers, Homes for Aged, Mission Homes and Schools and Charity Organizations*: 1 John 3 : 17; 4 : 11-13, 20.

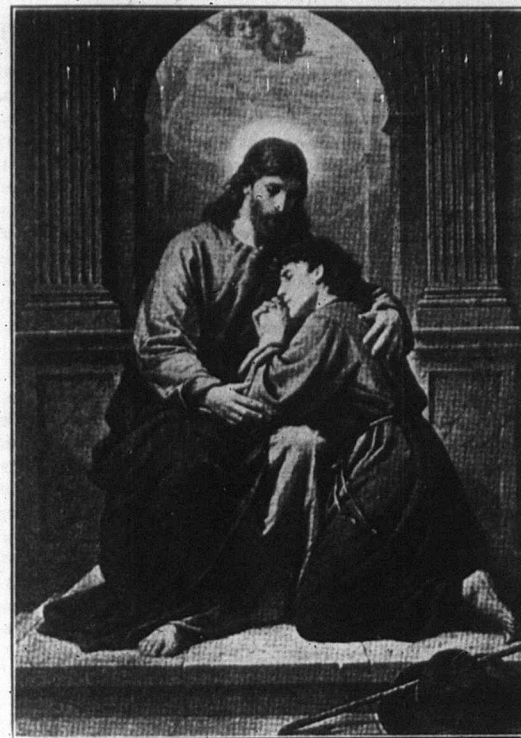
Peace and Prosperity: Ps. 122 : 7. In view of the fearful war in Europe, that our nation is at peace should cause us to pause in thankfulness: Luke 13 : 1-5. Also the abounding prosperity in business as well as unprecedented crops has a deep meaning for all thoughtful ones: Eccles. 7 : 14; Deut. 28 : 47, 48. "Thy blessing is upon thy people": Ps. 3 : 8. The Lord's blessing is an inspiration as well as a benediction. Continually the Lord distinguishes between good and evil, light and darkness, and His judgment is directed according to the character of those who are set before Him. The saints are the salt of the earth, the light of the world: Matt. 5 : 13, 14. For the sake of the righteous men, who can tell how many cities the Lord is now sparing: Gen. 18 : 32? So long as there are good men on the earth, the earth will be precious in the sight of God.

Some Spiritual Causes for Thankfulness: The great "gift of God" 2 Cor. 9 : 15. The kingdoms of this world to become Christ's: Rev. 11 : 15; the song of redemption: Rev. 5 : 8-14; the spiritual inheritance: Col. 1 : 12; triumphant ministry: 2 Cor. 2 : 14; established in the faith: Col. 2 : 7; for victory: 1 Cor. 15 : 57, 58; in every thing: Phil. 4 : 6, 7; 1 Thess. 5 : 18; Eph. 5 : 20; be filled with the Spirit: Eph. 5 : 18.

Thanksgiving Day: Deut. 16 : 13-15 gives the command for observance of Feast of Tabernacles, which is a feast of thanksgiving for the harvest. This festival fell in autumn: Ex. 23 : 16; Lev. 23 : 39. The burnt offerings at this time were more numerous than at any other festival. Thanksgiving Day in the United States is an annual festival of thanksgiving for the mercies of the closing year. The earliest harvest thanksgiving in America was kept by the Pilgrim-Fathers in 1621. Since 1863 our presidents have always issued proclamations appointing the last Thursday in November as Thanksgiving Day. While this is not an outgrowth or founded upon the Feast of Tabernacles, yet many of the attributes connected with that feast are appropriate to our Thanksgiving. The people were to come with hearts full of praise and hands filled with the fruits of divine goodness. Jehovah would gather His people to fill them to overflowing with joy and praise and to make them channels of blessing to others, the Levite, the stranger, the widow and the fatherless.—Mrs. James Pollard



PROGRAM FOR NOVEMBER



THE CONSOLING CHRIST.

THE BROTHERHOOD OF MAN

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, "Go in peace, be ye warmed and filled"; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself.—James 2 : 14-17

Christianity would make men brothers by making them individually true children of God.—Shailer Mathews

PRAYER FOR THE SPIRIT OF ROYAL SERVICE

"Jesus, our Master and our Friend, who claimest our service through the needs of our neighbors, grant us so to see thine image in all our fellow creatures that in serving them we may minister to thee; who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen."

HYMN—"Hark the voice of Jesus calling"

PRAYER—BIBLE STUDY (page 6)

TALKS—"The Brotherhood of Man" (pars. 2, 3, 4)

"Relief Work" (par. 5)

"Reform Work" (pars. 8, 9)

"Formative Work" (pars. 6, 7, 10)

HYMN—"Where cross the crowded ways of life" (See page 12.)

PRAYER for the Grace of Love

Our Heavenly Father, we thank thee for thy great love in giving us thine only begotten Son that whosoever believeth on Him should not perish but have eternal life. By His life of good-will and helpful service to mankind He has shown to us that thou art our common, loving Father and we are thy children and that as children of the same Father we should love and help one another. We thank thee that thy gospel of love has drawn men of all nations, tribes, and classes throughout the world closer than ever before. We pray thee that thou wilt deepen our love for thee and all mankind. Help us to realize our opportunity to manifest thy love by our loving service to one another. May we seek diligently to fulfil thy holy purpose that all men should come to know and love thee and have love one for the other. Forgive us our selfishness and hard heartedness and wash us clean with the blood of our dear Saviour who has come that we may have life and may have it abundantly. We ask these things in His name. Amen.

—Chenting T. Wang, Shanghai, China

2. The Brotherhood of Man

The expressions, "Fatherhood of God," and "Brotherhood of Man," sound altruistic and religious. Many people use them glibly without much consideration of their real meaning or the logical outcome of their adoption as a working creed. These ideas are popular among Socialists, among Hindu reformers, Bahaiists and also among some Christian Sociologists. How far are they true and how are they related to the purpose and the progress of Christian missions?

These questions are brought to mind by a recent review of a volume on "Spiritual Culture and Social Service." The reviewer commends the thought that ignorant, non-Christian men are merely the "weaker children of God to be helped and uplifted by their stronger brothers" and that we can not say "Our Father" unless we regard every human being as "our brother." The Christian author goes so far as to say that "we have no right to interpret our individual life upward and then interpret our brothers' lives downward. . . . You are God's child; so then is the humblest servant in your house." This sounds sympathetic and religious—is it true from a spiritual standpoint?

Here is marked the parting of the ways for two classes of Christian thinkers. The one party would argue that God's image is in every man and that the life and light of God are common to all mankind—the Chinese pirate, the African cannibal, the Hindu devotee and the Christian saint. According to this theory, what is needed is not a new birth but a development—a new environment and better education—an uplift by the stronger brothers.

The other conviction as to mankind in relation to God is that man has fallen and that the spiritual image of God has been so marred as to be practically obliterated; that he has therefore lost the right to be called a child of God and has therefore lost his spiritual life. As a result, what men need is not first education but power, not a new start but new life, not a human uplift but birth from above.

This is the teaching of our Lord Jesus Christ in the Gospel according to John. The Jews claimed to be the chosen people of God, and the children of God (John 8 : 41) but showed no spiritual likeness to the Father and refused to receive the Son of God. To them He said: "If God were your Father ye would love Me. . . . Ye are of your father the devil" (John 8 : 42-43; I John 3 : 8). The apostle John, who wrote in order that men might believe and have life, declares that only to those who "received Him" (Jesus Christ as the Son of God: I John 5 : 12) did He (the Father) give "the right to become children of God . . . who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1 : 12-13).

The doctrines of the Fatherhood of God and the brotherhood of man are half-truths that have led many to deny the necessity of new spiritual life from the Spirit of God—not only

new in degree but new in kind. Even the words of Christ: "All ye are brethren" and "One is your Father," were spoken to the disciples, not to unbelievers. God is the Father of all men as He is the Creator and in a natural sense all men are brethren. But in a spiritual sense only those who have received life through Jesus Christ can claim to be the children of God and only those who are His children are members of the spiritual brotherhood (Matthew 12 : 50). This understanding of the teachings of Christ and of His apostles must impress upon every Christian the urgency of the call to use every possible means to preach the Gospel of Christ and to depend on the Spirit of God for spiritual life (John 3 : 5).—*Missionary Review of the World*

Says Charles L. White in "The Churches at Work": An inspiring feature of modern life is the passion for service which has seized the hearts of so many people. A great variety of agencies are at work to help the poor and the unfortunate, and one has only to study the annual report of the associated charities in any city to learn how far-reaching are the gifts of money and service for human betterment. Many of those who are helping are inspired by the Christian motive or are intimately connected with the churches to whose charities also they freely give. But a great multitude of men and women of genuine compassion but partially or fully estranged from the churches are showing their sympathy and are making sacrificial gifts of labor and gold to help those who are in temporary distress or whose courage and hope have been almost broken on the wheels of sin and misfortune.

It ought not to be hard for those who are toiling with spiritual problems and who are ministering to the endless stream of discouraged and broken-hearted human beings, pointing them to the Lamb of God who takes away the sin of the world, to realize that those who are devoting their lives to correcting the evils of overcrowded tenement-houses, poor sanitation, the saloon system and brothel, are serving the Lord in an equally valid manner. Many ministers of Christ are showing their people that all service honestly done in any public office or private trusteeship, in education, in political, social or economical relationships, has in it high spiritual values. They have so deeply interested themselves in human welfare tasks that workers in these departments have flocked to enjoy their ministries and to labor with them in their parish undertakings. In some instances those who had been estranged and prejudiced have felt a new loyalty to the church and its unifying influence. They have seen that Christ spiritualizes all the activities of life and has forever broken down the middle wall of partition between the secular and the religious. They have come to realize that the cup of cold water may be a cup of salvation if the hand that holds it to parched lips gets its strength from a heart beating with love for God and humanity.

All outside philanthropic and spiritual institutions though allies of the churches are secondary results of Christianity. All had their birth in the Christian impulse, all have been conspicuously absent in non-Christian lands until Christianity introduced them. The Christian forces at work are the local churches and their various groups; the missionary societies; Y. M. C. A. and Y. W. C. A.; Sunday schools and their organizations; publication, tract; Bible, educational and church edifice societies; Christian colleges and Bible vacation schools. To these add all activities indirectly allied to them, but largely supported and frequently administered by men actuated by the Christian spirit, such as: libraries, public schools, social settlements, education and peace foundations, sociological and other uplift congresses, hospitals, orphanages, associated charities and fraternal societies. The progress also of the kingdom of God is hastened by organizations which foster science and art and which stimulate invention, bringing the peoples nearer together in every way; for all truth must harmonize and all truth-seekers should find God, and all agencies that lead men to search after the truth and discover it and spread it are important, "for of Him, and through Him, and unto Him are all things".

Foremost among such forces is the work of the Red Cross. We hear constantly of its noble work in Belgium, Serbia, on the battlefields of Europe, the relief-ships, the hospital units, and we are thrilled by the story of its ministrations to the awful needs in the war-stricken lands. Miss Mabel T. Boardman, chairman of the National Relief Board of the American Red Cross, tells of the mission of the Red Cross in these words: "Though primarily organized to take charge of

volunteer aid to the sick and wounded in time of war, the Red Cross societies have generally broadened their scope of work to include the mitigating of suffering after great calamities. This organization with its special departments has proved not only of untold value in time of war and disaster, but capable of rendering humane service to the country in its everyday life. The First Aid Department has been organized to provide first aid instruction, especially in the industrial world. This was first started among coal mining companies and has spread to almost every coal mine in the country as well as among trainmen, telephone employees and in other large industrial plants. Lumber companies have instituted first aid courses for employees engaged in this dangerous occupation. All first aid courses in the Y. M. C. A. and the Y. W. C. A. are carried on in cooperation with the Red Cross. Another department is the Town and Country Nursing Service, an effort to standardize, systematize and supervise the visiting nurses in small communities. Where hospitals and dispensaries are scarce the people are deprived of many advantages such as the services of a visiting nurse. This department hopes to awaken smaller communities to their need for such a nurse and to assist them in every way possible to maintain one. The Christmas Seal, which in itself necessitates a large business, has raised in five years more than \$1,400,000 for the anti-tuberculosis campaign.

The International Red Cross movement was inaugurated in 1864 by the Geneva Convention, a conference whose object was "the relief of the wounded of the armies in the field", the bright background in the dark picture of modern warfare. The movement has enlisted the cooperation of every nation, extending its sphere of usefulness beyond battlefields to scenes of famine, pestilence and industrial disaster. The American Red Cross was formed in 1880-81 through the instrumentality of that intrepid and irresistible personality, Clara Barton, who in person directed its relief work until her death.

6. Play-ground Associations "The right of children to play is one of the great discoveries of the modern world. The establishment of playgrounds and recreation centers in our cities marks a definite approach toward a conception of a normal life on the part of children", says the author of *The Individual and the Social Gospel*. There is a vital connection between undirected or misdirected amusements and juvenile crime. Analysis of court records show that the stifling of the child's normal instincts leads directly to vice and mental delinquency. Where play centers were opened without expert supervision they seem to have accomplished little and in some instances have become a public nuisance. Not alone in the cities but also in smaller communities is being realized the ideal that "the city shall make as adequate provision for the leisure time of its children and citizens—the fundamental factor in their social and moral education, as is done for schools and colleges—the necessary factor in formal mental education and training". The use of public school buildings as recreation centers, the roping off of streets for the protection of the city's children at play and the steady increase in the number of municipally aided playgrounds show the growth of the brotherhood spirit, while the change in ideals and conduct bear witness to the social value of this constructive work.

7. Vacation Bible Schools Supplementing the work of the Playground Association without duplicating it are the six weeks' sessions of the Daily Vacation Bible Schools. These are a national organization of child welfare work whose object is to care for the little children of the streets in the congested districts of our great cities, irrespective of race or creed, by opening unused church basements for organized games, manual work and Bible instruction, in charge of alert men and women inspired with the spirit of social service and fitted to be efficient leaders of children in worship, work and play.

8. The Movement Against Intoxicants "The way in which the movement against alcohol is spreading, not only through the United States but over the world, is one of the marvels of our day. This has been a remarkable feature, so far, of the European war.

Apart from its effect on the morals of the soldiers and people, the economic value of the abolishment of vodka-drinking in Russia is indicated by the gratifying increase of five hundred per cent in the savings bank deposits.

Vodka had yielded an annual revenue to the Government of about \$450,000,000.

Though the French are not addicted to drunkenness, just after the outbreak of the war the military governor of Paris forbade the sale of absinthe on the ground that it was responsible

for a large percentage of mental diseases. Last February the Chamber of Deputies prohibited the manufacture of absinthe.

In England the agitation against liquor has resulted chiefly in giving extraordinary powers to the Minister of Munitions in the district in which Government munitions work is carried on.

One of the most significant events in America is the great student convention which was recently held in Topeka, Kansas, under the auspices of the Intercollegiate Prohibition Association. One thousand students were present. These men, and those whom they represent, are the leaders of tomorrow and it is their convictions which will largely shape the policies of the country. How far the Anti-Saloon League has gone in the realization of its ambitions will be seen when it is stated that by January, 1916, half the population and seventy-one per cent of the area of the United States will be legally dry."

9. Prison Reform During the last two years there has been no experiment in prison management which has received more consideration and elicited more comment than the "honor system" inaugurated by Warden Edmund M. Allen, at the State Prison of Illinois. The principle upon which this system is based is revealed

in these words of Mr. Allen: "The Golden Rule is the biggest asset of all in handling criminals. They're human, these prisoners of mine, and I never forget it".

The most striking of Warden Allen's reform plans is the "Honor Farm", which has attracted the attention of reform workers all over the world, and which has been copied by many similar institutions throughout the country. A few years ago the state purchased twenty-two hundred fertile acres within three miles of the penitentiary, and to-day this land is being worked by about one hundred and fifty "honor convicts".

The rules under which they live are very few and simple. They may not leave the farm; they must obey the instructions of the captain in charge and of the farm manager; they must go to their rooms at a certain hour in the evening; no intoxicating liquors can be used by any of the men. It is a remarkable fact that not a gun nor an armed guard is seen within the precincts of the farm. Among the innovations introduced by Warden Allen in the conduct of the prison are the abolition of the rule of silence and the provision for athletics for the men during recreation hour. The results of these changes have been an improvement in the health of the inmates, a decrease in the number of offenses requiring discipline and an almost total absence of the sullen and furtive spirit which is usually found in penal institutions.—*Outlook*.

"To any one who studies at first hand the conditions to-day at Sing Sing there can be no doubt that during the seven and a half months since Thomas Mott Osborne was appointed warden a miracle of regeneration, of new manhood and of loyalty has been wrought among the inmates of this prison. Last Fourth of July witnessed among other changes a holiday dinner and a baseball game. Heretofore the coming of a holiday on Monday had meant that the inmates were locked in their cells at five o'clock on Saturday afternoon and kept there until six o'clock Tuesday morning. Under the old system the men were made to march in utter silence to the mess-hall, except on holidays, when their meals were thrust through the barred gate of their cells, and when in the mess-hall they were not allowed to speak nor even to turn their heads to the right or left. On this day the spectacle of hundreds of men marching to the mess-hall unguarded, with heads up and shoulders squared was inspiring. During the dinner hour a brass band played, applauded by the men. In the afternoon the game with the visiting team from New York City was played. It was a fine-looking team that battled for the honor of Sing Sing and won. Are not these men being better prepared to be decent American citizens than if they had spent the afternoon locked in a stifling cell?"

10. Welfare Work The Juvenile Court with its probation officers, Instructive Visiting Nurse Associations, the Boy Scouts, the Campfire Girls, the Big Brother and Big Sister Movements may only be mentioned in this brief outlook upon the many agencies bringing men and women to a realization of God in their lives and of their lives in God. No one of us may limit the far-reaching effects of each life as it touches another in this great human brotherhood. "The kingdom of heaven reaches down into the lives of men to reform, to transform, to transfigure them. Society becomes Christian in all its parts in so far and as rapidly as Christians build their lives into the lives of others and lay the golden treasure of the gospel along every path, however remote, where their influence goes."

WHERE CROSS THE CROWDED WAYS OF LIFE

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear Thy voice, O Son of Man.

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of Thy tears.

From tender childhood's helplessness,
From woman's grief, man's burdened toil,
From famished souls, from sorrow's stress,
Thy heart has never known recoil.

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

O Master, from the mountain side
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again;

Till sons of men shall learn Thy love,
And follow where Thy feet have trod;
Till glorious from Thy heaven above,
Shall come the City of our God.

—Frank Mason North, 1915

FOR ALL THY MISSIONARY SAINTS

For all they saints who labor on we pray—
Thy patient, toiling saints, who still are here
Climbing and faltering up life's rugged way—
Forget them not, O Lord, to them be near!

For all they saints in far-flung lines, who still
Gallantly raise thy standard 'gainst the foe,
We plead—oh, show them perfectly thy will,
Give them the succors of thy hand to know.

Help them, with lifted heads, to stem the tide
Of hostile forces menacing their lives,
Aid each true saint on fields of battle wide,
As with the ranks of sin he sternly strives.

These are thy saints, O God—as truly thine
As those that rest before the great White Throne.
May they at last in that same radiance shine,
May they, like them, be numbered as thine own.

May they, when life's long fight is fully o'er,
Join in that hallelujah chorus grand
Amongst the victors gathered on heaven's shore,
Who, crowned and robed in white, triumphant stand.

So, for they saints who labor still, we pray,
Thy fainting, faithful saints—O Friend Divine,
Let them be circled by thine arms to-day,
And soon, like those who rest, in glory shine!

—Elizabeth Strang Baird



Y. W. A. PROGRAM



AUXILIARY DRILL

How are the states divided?

Into Associations, each with an Associational Superintendent to oversee the work of the societies in her association.

What are the State W. M. U. Annual Meetings?

The meeting together of delegates from each association for devotional and deliberative sessions.

Of what value to the local societies is the Annual Meeting?

The delegates bring back to their respective associations and societies the plans of the State Union and the inspiration gained there is a stimulus to the work of the ensuing year.

When and where are the Annual Meetings held?

In some states at the time and place of the General State Association meeting, in others at a different time and place

PROGRAM

Hymn—"Lord speak to me that I may speak"

Prayer

Bible Study on Brotherhood: Foundation of all true brotherhood—Mark 12:30. Authority for brotherhood—Mark 12:31; Matt. 23:40. Standards of brotherhood—Rom. 12:10; 1 Cor. 8:13; Matt. 5:38-48; 1 Thess. 4:9; Gal. 6:2, 10; John 13:34; Matt. 18:15, 21, 22; Deut. 15:7-8. Biblical examples—Luke 10:30-36; Acts 9:36-39; John 13:3-5; Acts 8:5-8; John 1:40-41

Modern Methods of Brotherhood: Red-Cross; W. C. T. U.; Playgrounds; Vacation Bible Schools; Industrial Schools etc.

Hymn—"Jesus let me walk with thee"

Roll Call—Each telling some way in which she is willing to help forward the brotherhood of man

Hymn—"Go labor on"

Closing Prayer

Industrial or Sewing Schools

True love cannot but find expression in word or deed. Service has been defined as "love busy"; so, through service, one is able

to show her love to God and man. Industrial schools form an excellent opportunity for service for the members of the Young Woman's Auxiliary.

Industrial or sewing schools are held primarily for the religious development of the child. Of course the children often come for the garments or articles that they make, but one knows that they cannot come week after week and hear God's Word without deriving some good from it. One of the girls, now in the Louisville Training School, was at one time a scholar in an industrial school. This is only one of the many Christian influences which has touched her life, but who can estimate its value? The one who teaches is not always permitted to see the results of her labors, nevertheless she must believe that her labors are not in vain.

These schools are important because here one comes into contact with the child. Who can tell the hidden possibilities in a child? Just as it is easy to mould clay, so is it easy to influence and guide a child, and just as clay becomes hard, so a child's habits become fixed and determine its character. Thus it is important for us to do what we can to help the children that are all about us, that they may grow to be the kind of men and women God would have them be. All may have a part in this work. If one can sew, can play or sing or tell stories, she can find a place to serve in the sewing schools. Many helpful suggestions may be found in "College Ministry", published by the Daily Vacation Bible School Movement.* The music in this book has been carefully selected for children.

Other organizations which afford opportunities for young women to aid in social service are, the Playground Movement, Camp Fire Girls, and the Friendly Visiting Department of the Charity Organization.

There is a very beautiful legend told of how Jesus returned to heaven and was talking one day to Gabriel who asked Him about the work he accomplished on earth. Jesus told him of the disciples who had helped him and how he had left them to carry forward the work.

*40 Bible House, New York City

(Concluded on Page 29)



G. A. PROGRAM



Hymn—"Hark! the voice of Jesus calling"
Prayer

Bible Study—Luke 10: 25-36; Matt. 25:

34-40

Leader's Talk

Hymn—"Jesus calls us o'er the tumult"

Brotherhood Talks by G. A. members

Thanksgiving Prayers—Doxology

To Leaders:

"I took a piece of living clay
And gently formed it day by day;
And moulded with my power and art
A young child's soft and yielding heart.

I came again when years were done,
It was a man I looked upon.
He still that early impress wore,
But I could change him never more."

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1

Among the hundred words which stand most prominent in the Bible this word, Service, is very conspicuous, and more so is the conception it represents. Here is the ultimate end toward which all else properly tends—the true goal of salvation and sanctification. No man lives to himself. He is saved that he may be sanctified—conformed to the image of God's dear Son; but even such conformity reaches its highest result in helping others to a like destiny, and so all culminates in glory to God.—A. T. Pierson.

With the consciousness of the moulding power that is in the hands of a true leader and with the idea of service springing from love to God and man as a central thought, let the leader develop the theme "The Brotherhood of Man" as is best suited to her particular group of girls. It will be helpful to prepare or have them prepare brief accounts of such world wide agencies for human betterment as the Red Cross; W. C. T. U.; such organizations as the Boy Scouts and the Camp Fire Girls; Visiting Nurse Associations; Friendly Visiting; Playground Association. Sketches of such women as Clara Barton, Frances Willard, Jane Addams, Ann Hasseltine Judson and Florence Nightingale will be inspiring to

our girls. Whatever impression is made upon them will be of value only as it is given an opportunity to express itself in action. Relate the subject to personal service by planning something definite in organized or individual ministry. The hand book of the Camp Fire Girls offers many helpful suggestions for G. A. work as well as the pamphlet "Camp Fire Girls as a Means of Religious Education", published by Everyland, 156 Fifth Ave., New York City.

Some ways of serving are:

1. Make a definite effort each week for three months to increase the attendance in your Sunday school.

2. Plan and carry out some helpful piece of service for your church. (Girls have provided flowers for a month, delivered invitations and notices, cared for babies while the mothers attended church etc.)

3. Give systematically of your own money to benevolences.

4. Tell two Bible stories to younger children.

5. Know and tell two good missionary stories.

6. Plan a missionary meeting or a missionary social (Several may do this together.)

7. Prepare gifts for children's wards or settlement house, such as paper dolls and their outfits and post card collections, pasting these in groups on light weight cardboard of a size easy for children to handle. Carry flowers to hospitals and shut-ins. Collect good juvenile books and magazines for a lending library.

8. Visit regularly some sick or lonely old persons, reading to them or in some way brighten their lives.—Everyland

"It is never too hard to be gentle and kind,
It is never too late to be noble and true;
It is never too far to go home with the blind
Or to help when there's plenty of helping to do.
It is never too early and never too late
To make some one sweeter because you are
here
To push back the door or to open the gate,
To let in the sunshine and word of good cheer."



R. A. PROGRAMS



Prepared by Mrs. Harry S. Mabie

THE MORTGAGED LIFE



CIGARETTE SMOKER MORTGAGED TO DIS-EASE, INDOLENCE, IMMORALITY, THE REFORMATORY, THE JAIL, THE SALOON

This chapter is unalterably opposed to the cigarette. No boy can be a member in good standing who smokes. We are ambassadors from a court which forbids defilement of the body. 1 Cor. 3: 17

*Boys do not mortgage your life by using the cigarette.**

To the leader: Our topic, the brotherhood of man gives us an opportunity to drive home the contrasts in the above faces. Thousands, yes tens of thousands, of our young boys are mortgaging themselves to the cigarette. Show these pictures to your boys and send to *Mrs. Stella B. Irving, 115 Walnut St., Riverside, California, for all of the tract, of which the foregoing is but an outline (see page 28). I hope you are keeping before your boys our financial obligations. Our S. B. C. year is half gone and we must not admit the possibility of failure. If your chapter is large you would find it beneficial to try the group plan. Select six or eight boys for each program, let them make the plans and carry them out under your direction. This will give backward members a chance to exercise their gifts and the boys themselves will feel responsible for the success of the program. Have a different group for each meeting.

FIRST MEETING

Song—"Christ for the world we sing" See Year Book. Tune Olivet

Bible boy's crown. Moses the Faithful. Hebrews 11: 23-29. Special emphasis on verse twenty-five. Moses was a pioneer in the teaching and practice of the brotherhood of man.

THE FREE LIFE



AMBASSADOR-IN-CHIEF OF LIVINGSTON CHAPTER, R. A. FIRST BAPTIST CHURCH, BLUEFIELD, W. VA.

Sentence prayers, that God may help us to choose the service of Christ rather than enjoy the pleasures of sin.

Regular order of business.

Song—"Throw out the Lifeline".

Recitation—"Brothers" (Given by two boys, a very small boy taking first four lines and a large boy the last four lines of every verse)

Story—Igorrote Boys in the Philippines

Recitation—A Boy in the Philippines

Story—Brothers in Christ

Recitation—The House by the Side of the Road

Discussion (a) My duty to the boys in my church; (b) in my home town; (c) in my state; (d) in my country; (e) in the world

Song—"America" Adjournment

SECOND MEETING

Song—"Praise God from whom all blessings flow"

The Lord's Prayer in concert

Roll Call—to which every boy responds with a verse of thanksgiving and the presentation of gift for a Thanksgiving basket

Sentence prayers, thanking God for the blessings of the past year

(Concluded on Page 31)



SUNBEAM PROGRAMS



Prepared by Mrs. George Stevens



CHRIST BLESSING THE LITTLE CHILDREN

FIRST MEETING

SUBJECT—The Golden Rule

MOTTO—"We will love God and serve Him"

SCRIPTURE—2 Cor. 5 : 10-21

PRAYER

HYMN—"I think when I read that sweet story of old"

LEADER'S TALK

HYMN—"When He Cometh"

RECITATIONS. ROLL CALL. OFFERING. PRAYER

MEMORY VERSE—Mark 10 : 14

Talk by Leader: When God made the great, round earth on which we live He put all kinds of beautiful things in it for the joy and comfort of the people who were to live on it. We remember the story of Adam and Eve and how they disobeyed God and were driven from the garden of Eden and how Cain killed his brother Abel. Ever since that time there have been good and bad people in the world. All the people who believe in God and in His Son, our Lord Jesus Christ, are something like a big family, and they must tell those who have sinned and gone away from the heavenly Father that He wants them to come back to Him and be His loving children. I suppose some of our Sunbeams wish that they were grown up that they might become missionaries and bring the lost to Christ. But just think a moment and you will see that in every family there is some work for each child to do; so in the big family of God's children we can become missionaries right away. One of the best ways to serve God is to shine for Him, and that any Sunbeam can do, and those in the darkness can see the light and be cheered and saved.

There are children living in countries where idols are worshipped; there are children living in homes where the love of God is unknown; there are children in the country and in the mountains who never have had an opportunity to hear about our Saviour. All these are dear to God and we must help them with our prayers and our lives and our money until each one has had the invitation to join God's family. We know that in our homes there are just lots of things to be done, so in God's family there are ever so many ways to help make the world clean and bright. One way is the temperance work and each Sunbeam should be very sure never to taste nor have anything to do with intoxicating liquors; another way to help is to be very clean ourselves and to have everything about us very clean that we may keep ourselves and others healthy. We can also help the sick and poor in many ways. All of these things are done because of God's love for the world and because we love God. If we love Him we will love one another and will know that all of His children are brothers and sisters. We want to do His will and strive to make this earth just as He would have it.

"Then let us live our mission of Sunbeams day by day
And scatter joy and brightness about us all the way.
Let's chase away life's shadows with loving thought and deed
And be the sunshine makers to meet a dark world's need."

Questions and Answers

Name some of the people of the earth who are our brothers and sisters. (Let the children think of these for themselves; draw lessons from answers.)

How can we help to make this world a better place to live in?

Sunbeam: By being clean ourselves, in our hearts, minds and bodies and by being temperate, patient, loving and kind. (Leader should enlarge on these questions.)

Recitations:

"The sweetest words I ever read
Are the loving words that Jesus said:
'Suffer the children to come to me.'
Who would ever thought of this but He?

"Oh, how He parted the throng that pressed
And tenderly every child caressed!
This is the gladness of all my song,
That to this dear Savior I belong.

"I wonder what I should ever do
If the Savior had only called a few!
Taking the old and the wise and great,
Oh, I am so glad I need not wait.

"I grieve to think I should ever go
Far away from Jesus who loves me so;
All through my life this my song shall be,
What the blessed Savior's done for me."

"I washed my hands this morning,
O, very clean and white,
And lent them both to Jesus,
To work for Him till night.

"I told my ears to listen,
Quite closely all day through,
For any act of kindness
Such little hands can do.

"My eyes are set to watch them
About their work or play,
To keep them always busy
For Jesus' sake each day."

SECOND MEETING

SUBJECT—We Are Brethren

MOTTO—"The children of the earth belong to God"

SCRIPTURE—Psalm 95 : 1-7

PRAYER

HYMN—"More about Jesus"

EXERCISE AND RECITATIONS

HYMN—"Jesus bids us shine"

MEMORY VERSE—1 John 3 : 23

ROLL CALL. OFFERING. PRAYER

Exercise: (To be used with hymn "We praise thee O God!")

Sunbeam: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

First verse and chorus of hymn sung by band:

"We praise Thee O God! for the Son of thy love,

For Jesus who died and is now gone above:

Chorus—Hallelujah! Thine the glory;

Hallelujah! a-men!

Hallelujah! Thine the glory!

Revive us again."

Second Sunbeam: "Beloved, if God so loved us, we ought to love one another."

Third Sunbeam: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Second verse and chorus sung by band:

"All glory and praise to the God of all grace,
Who has bought us and sought us and guided
our ways."

Chorus—

Fourth Sunbeam: "Greater love hath no man than this, that a man lay down his life for his friends."

Third verse and chorus of hymn sung by band:

"All glory and praise to the Lamb that was slain,

Who has borne all our sins and has cleansed
every stain."

Chorus—

Fifth Sunbeam: "Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren."

Sixth Sunbeam: "Remember now thy Creator in the days of thy youth. Serve Him with gladness and magnify His name forever."

Fourth verse and chorus of hymn sung by band:

"We praise Thee, O God! for Thy Spirit of light,

Who has shown us our Savior and scattered
our night."

Chorus—

Recitations:

"Jesus bless many little children

When He was on the earth below;

Oh, it makes us so glad and thankful

When we think He loved them so.

"When He lovingly called them to Him,

Took them kindly on His knee,

When He said to His disciples:

'Let the children come to me!'

"He looks down from above and sees us,

Hearing every word we say;

How it grieves Him to see us sinful

And sometimes forget to pray.

"Yes, I know Jesus loves the children,

And He watches all they do;

And I know that He smiles upon them

When they are loving, good and true."

"What are you doing, Sunbeams,
Doing for Christ today?

Say, does your light shine brighter

As you go on your way?

"Have you a burden lifted,

Spoken a word of cheer?

Filled one sad heart with comfort,

Banished an anxious fear?

"Have you a lost soul rescued,

Helped him from sin to flee,

Helped him to sing with gladness

'Jesus has set me free?'

"Oh Sunbeam shine more brightly,

Let Jesus be your light,

'Till all on earth behold Him,

And blind receive their sight."



FROM OUR MISSIONARIES



THE HELP THAT COUNTS

I WONDER if you would like to hear about our nursery? It is located at the Shanghai Baptist Theological Seminary. You may think it is a strange place for a nursery but we are not teaching the babies theology, only trying to teach them the truth from the very beginning.

Many of the theological students are married and have families, and we believe, if they are to do their best service for Christ and humanity their whole families need to be lifted out of heathenism and instructed in the principles of Christianity. So, when a student comes to the Seminary he brings his wife and children with him. While our husbands are teaching and training them to become preachers, we women are teaching the wives and children.

We have a day-school for those who are old enough to attend; a school for the women, where they are taught to read, very few are able to read when they come to us, and study the Bible. They cannot spend the whole day at study for they have their families to care for, food and clothing to prepare, so while the women are in school they put their babies in the nursery.

We give what time we each can spare from our own children and home duties to this work, dividing the work among us. One looks after the sanitary conditions of their homes and the bath-room supplies. Another, a trained nurse, looks after the health of the women and children, relieves their aches and pains, doctors their sore eyes etc. Another oversees the day-school and others teach the women.

No one had time to give special attention to the nursery, so it was left to a Chinese servant-woman. It was furnished with a few baskets, on rockers that jolted delightfully, and a few bamboo chairs. The servant-woman had no idea how to amuse or train the children. She would sit there with two or three yelling babies in her arms, sometimes rocking a cradle with her foot. By keeping the crying babies in the room with the sleeping babies she soon had them all crying. They were allowed to eat at any time so the floor was

always in a mess, scraps of food lying around covered with flies. Some toys had been provided but, with no one to look after them, they were soon lost. The poor children were sadly neglected so we were all delighted when Mrs. Bromley came to us last fall, full of plans for making the nursery what it should be.

The two small rooms were fixed so that the sleeping babies might be shut off from those who were awake and at their play. The cradles were exchanged for five little beds with nice clean little coverlets pieced up by the women from samples of cloth and flannelette sent to us by some kind friends in America. Now no one can rock them and they are left to sleep in peace.

The play-room has been furnished with some low rough tables and little chairs and a low cupboard for toys. We now have twelve babies in the nursery. It was a delight, when I went in to-day, not to hear one crying but to be greeted by several happy little faces as they looked up from their play. Three or four were in the sleeping-room sound asleep in their little beds. The wife of one of the students, who has been a student in one of our girls' schools, has learned to sing and is teaching the little ones some nursery songs.

The mothers are awakening to a desire to learn how to take better care of their children, and poor little things, how much they need it! Oh sisters, pray for the mothers of China that they may learn to care for their babies! And sisters, pray for the babies of China because they are China's hope!—Alla N. Webster, Shanghai, China

OUR SCHOOL AT BAHIA

Come with me for a little while to the land of eternal summer. Brazilians call this season of the year winter, but the skies are just as blue, the trees are just as green and the flowers just as bright as they were all summer. It really isn't quite so hot during the months of July, August and September. So it seems quite a "topsy turvey" land, doesn't it?

I have been here nine months now and can speak the language some, but very awkwardly.

The first few months were hard because there was so much to be done, and I couldn't do a thing but study the language. It seemed such an idle life after the busy days at our dear Training School and Good Will Center. In those months there were many lessons to learn. How many mistakes impulsive Americans would make if we could speak the language of the people when we first come to the field.

The school here at Bahia is a beautiful place, situated on a bluff overhanging the bay. It is not rented either, it is Baptist property. Our teachers are splendid Christian women and as well trained as any you find in Brazil. Through this school we are reaching the untouched class of Brazilians—the wealthy class. Many of the fathers of the school children are nothing to religion and religion is nothing to them, but most of the mothers are strong Roman Catholics and it is very hard for them to allow their children to come to a Protestant school. The children have been told not to have a thing to do with the religious services. Watch a new boy or girl come to school—they will walk into the chapel with heads down as if they didn't want to. But when we start to sing some song they will listen in spite of themselves, and when the Bible is opened and read their curiosity gets the best of them altogether and they are guilty of openly listening. Then it is that the teacher advises the child to learn the songs and go home and sing them to mother. In a few days the head is lifted and the child is singing with the others the sweet old hymns of Jesus and His love. The same old hymns we love to sing.

★ The public school system in Bahia is the worst in Brazil. It is almost nothing. Ours is the only religious school in Bahia, therefore we have no competition, if I may call it that. Our opportunity is marvelous. The appropriation of the Judson Centennial fund for this school is \$20,000. This amount has not yet been raised. It is imperative to have at least \$7,000 this year to make some needed repairs. The house is in a serious state of collapse and I doubt if the roof will stay up another year. Owing to the dilapidated condition of the house the rats are having their way with us for we are powerless with them. Mrs. Stapp has had the floor to the sleeping apartments mended with book boxes many times in the last few months. In this city

rats sometimes carry that awful disease known as bubonic plague. Last week there were four new cases in Bahia. The general sanitary conditions of this place are unspeakable. It will be needless to say more when I tell you that this filthy city had only about seven cases of yellow fever last year, and two of those cases were Dr. Downing and Mr. White, your missionaries. Dr. Downing says that without a doubt, the mosquitoes carrying that disease were bred on this place. My sisters, you can see that we need your help, that we must have your help!

The opportunities for service here are simply wonderful. The Christians in this city are, for the first time in years, in a beautiful spirit of unity and tonight we meet with them to reorganize the work. It is certainly an inspiration to see how anxious they are to go forward. You know good news travels fast—only this afternoon a man from the interior, about one hundred and fifty miles off the railroad, came in and told of the enthusiasm they had caught from the spirit of Christian unity here in the city.

I cannot close without telling you of our women and their work. We have a W. M. U. in Brazil with headquarters in Rio. My work in Bahia as vice president, corresponding secretary and treasurer is very interesting. The literature is sent to each society monthly, I will try to send with it a letter each month. Oh how the women do work when once they catch a vision of the Christ and come to realize that they really, truly have a part in this great kingdom work. They do respond so beautifully! They are very ignorant, most of them cannot read and their lives are oh so bare and empty, but after they catch the vision—listen! This is the way they write to me and tell of their work: "We want our children to be educated and so our society has decided to pay for a teacher, and we are going to have a school in the church building"—and another: "We need a church building, oh so badly, so we have proposed to the brethren that we build a house." When I look around and see so many women who do not know Him my heart cries out

"Teach me Lord, that I may teach
The precious things Thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart."

Kate Cox White, Bahia, Brazil



THE Y. W. A. IN BAPTIST WOMEN'S COLLEGES

WHEN the Annual Meeting at Houston recommended that the aim for this year be "A Y. W. A. in every Baptist college for young women", many capable workers doubted the wisdom or possibility of such an undertaking. If we believe that there is a place in the education of our girls for the denominational college, we must make a place for the organization that can most effectively tie these young women, with their enlarged possibilities, to the denomination. No one would depreciate the splendid influence of the Y. W. C. A. and other interdenominational organizations over the life of our students, but the time has come in our Christian propaganda when the leaders are stressing the importance of greater loyalty to our organized denominational work, together with a broader conception of interdenominational cooperation in the world movements. Our problem is not one of supplanting any organization already doing good work in our colleges but of making a place for the Y. W. A., so that every atom of the zeal and enthusiasm generated in our college training may be preserved and used in the right place.

The pastor and leaders in the home church owe it to the young girl going away to college, to exert a telling influence in the choice of her college home—the place that will make or mar her future career in religious work. This choice having been made, it is their privilege to prove their unselfish interest by preparing the way for her in the college by writing to the president of the college a letter that gives first the faculty and then the student body a peculiar interest in the welfare of this young woman. Constant touch must be maintained by the church through the years of study by letters, home-coming receptions and tactful recognition and use of her growing interest and talents.

The college correspondent and state secretary must also contribute their part towards preparing the way for this all important period in the lives of our young women. When possible the names of the girls in college should be secured from the associational superin-

tendent and kept for reference. A letter written to the college association president, enclosing names of girls that are to be there, is a good beginning for future work in the interest of their Christian development. The secretary needs to take advantage of every opportunity to get into closer touch with the college faculty and the work they are doing. She cannot make too much of faculty cooperation, for there really rests the success or failure of the undertaking. Personal contact is a potent factor in winning a place for our work, so we must not hope to win a college community by letters. An early visit to the college must be planned, at which time the Y. W. A. is presented as the natural place of training for service for our girls. This visit could well be at the time when the local college hostess entertains in honor of the new girls. Before going to any college, a secretary should try to have an intelligent appreciation of the work being done there as well as the basis upon which the work is projected. Patience, tact and persistence will often be required to win a place for the Y. W. A. because for so long we have felt that it made little difference how our girls were trained, provided they seemed interested in "things religious". The college community, as a rule, is able to take care of its own problems, but they are always open to suggestions from one who comes in love and sympathetic cooperation. There is no place there for the "meddler" or "extremist".

In the college that has a working Y. W. C. A., the Y. W. A. affiliation can best be effected through the missionary and finance committees, thus directing all study courses and contributions so as to give denominational training. Wherever it is possible the Y. W. A. should be the one organization for the religious life of the Baptist young women students. Interdenominational affiliation can be easily worked out through the Student League, summer conferences etc.

The secretary must study the problems of each college that she may advise intelligently as to methods of work. Each community has

its own peculiar needs for personal service that must be tactfully approached and solved. Early in the college year the students must be led to consider their home community work. Surely no one person can more wisely guide this interest than can our state secretaries who know the throbbing needs of every section of the state.

The secretary of vision will leave no stone unturned in establishing the strongest possible tie between the Baptist young woman in college and the Woman's Missionary Union. Here is the opportunity of crucial importance, if we would shape the ideals and standards of the future leaders.

Is a Y. W. A. possible in every Baptist college for young women? Yes and more; it is possible to enlist the Baptist girls in other colleges if we pray, plan and work to that end. —*Evelyn M. Campbell, Ga.*

ANNUAL MEETING PLANS

In Virginia the time of meeting is within the week preceding the General Association and the place is arranged for a year in advance. The society of which we are guests gives free entertainment to all delegates and visitors when possible. This society makes its own arrangements for entertainment save for a few leading suggestions. In Virginia no reception is planned for the delegates and visitors but luncheon is served them at the church each day of the meeting.

At one Annual Meeting a committee of three, usually women from the state at large, are elected who together with the president and the corresponding secretary serve as the program committee for the next Annual Meeting. The president is chairman and she with her committee is ever on the alert for suggestions whereby the meeting may be made of more working value. Those who visit the associational meetings during the summer are on the lookout for women who prove themselves capable in these meetings and may be of assistance on the program. Particularly does the committee study the policies of Woman's Missionary Union of the Southern Baptist Convention and from these and the needs of the state they gather material for the leading features of the program.

Recommendations are prepared by the Executive Board to be presented to the Union, thus practically outlining the state's

policy which is more fully developed in the program of the meeting. No definite, systematic work is done on the program until early in September, at which time the president begins regular correspondence with her committee. After a careful study of suggestions and plans thus received, the program is definitely formed and submitted to the Executive Board for approval after which, according to the by-laws, it is published in the "Religious Herald" at least two weeks before the Annual Meeting in November.

As foreign, home and state missions each receive their share of attention on the regular program, the president usually secures a speaker to give a talk at an evening service on missions as a whole. In addition to this it is the purpose to have at each annual meeting some woman, not a Virginian, to speak on a chosen subject in which she is particularly proficient and concerning which the Virginia women feel they need a different view-point if not definite instruction. A report of the proceedings of the meeting together with a summary of the year's work is sent to the General Association. —*Mrs. W. C. James, Va.*

WHY WORTHWHILE

What are some of the blessings to be gained by attending the annual assembly of women mission workers in each state? Three may be indicated: comradeship, knowledge, enthusiasm. The joy of Christian fellowship is the first thing that impresses a visitor. We thankfully embrace opportunities to know more of our comrades in the faith and talk together of our Father's business and the love of Christ, our Elder Brother.

As we compare experiences, we gain courage and cheer and learn new methods of work and better ways of enlisting cooperation. Sometimes, too, the comparison makes us see our own advantages and so gives us confidence and self-respect.

Knowledge must come before enthusiasm, and in no way can so much be learned about our missionaries, the fields and needs of our boards and the plans of our state W. M. U. as through the addresses, reports and discussions that form part of the program. The delegate who sees and hears the members of her Central Committee feels henceforth a keener interest in their letters and published articles and is more ready to do her best in carrying

out requests from headquarters. If she herself is called on to take part, she learns sympathy with those who must often speak, becomes a more appreciative auditor and grows more capable by this exercise of her gifts. Thus, too, the state officers may find out fresh materials, as unsuspected talents are brought to light and recruits are trained in these public meetings. It is the privilege and duty of the delegate not only to lend an intelligent ear to the discussions but to enter into them, giving varied points of view and sharing in the responsibility of fixing the policies for the coming year.

With prayers and hymns and stirring speech the fire of enthusiasm is kindled, and each one returns home to let it blaze out and spread abroad among all whom she can reach.

"Let us consider one another, to provoke unto faith and good works, not forsaking the assembling of ourselves together." —*Eliza S. Broadus, Ky.*

PROMOTION DAY IDEAS

Autumn always suggests promotion day in school and church as well as increased activity in other phases of life. The Graded Missionary Union, which stands for annual promotions, is found in a goodly number of our churches and the heaven is working mightily in many others. Where there is no graded system the promotion day services should be observed as far as they are practical. The very "gaps" which may occur in them may result in the needed organizations.

Anticipating such services the Women's Missionary Union has provided in at least one of the organization manuals for the recognition of new members. The use of a recognition service, with the addition of attractive surroundings, organization banners and colors, special music and perhaps an invited speaker, can but make an interesting program, the stimulus of which will be felt throughout the church. It may be worthwhile to relate in a general way how this principle was demonstrated at one of our recent summer assemblies.

It was a lovely afternoon and then, too, for several days we had talked of the promotion day services and had invited all the women and young people to come, so we had an eager attendance. We made our guests as welcome and as comfortable as possible and then we grouped ourselves according to or-

ganizations. First there were the Sunbeam girls and boys from three to twelve years of age. Their leader and her assistant were with them. In their group were a few little tots who were just three years old and who wished to join the band. There were also several twelve year old girls ready for the Girl's Auxiliary and some boys of the same age for the Royal Ambassadors. Next came the group of R. A. boys from twelve to sixteen years of age with their "Chief Counselor". Then there were the members and the counselor of the Girl's Auxiliary, with two or three who had reached the age of "sweet sixteen" and were therefore knocking at the door of the Young Woman's Auxiliary. This organization with its counselor was also present, several of its members having acknowledged that they were twenty five and so were ready for the Woman's Missionary Society. Promotion also awaited two young women who had "married out" of the auxiliary. Finally the large body of the Woman's Missionary Society assembled itself. A member of this society presided at these promotion day services. After a five minute talk to the guests concerning the purpose of the meeting, she introduced the Sunbeam leader who carried out the following program: Sunbeam Song by band; Talk by Leader as band welcomes the new members; Pinning of Sunbeam colors and flowers on these new ones by two of the older members who led them to their places; Talk by leader to the older girls and boys as they were promoted; Prayer.

The presiding officer then introduced the Chief Counselor of the Royal Ambassadors who asked that the audience stand and join in the R. A. hymn. The chapter then remained standing while the "Envoys" brought in the new members from the Sunbeam band. Facing the new members the chapter gave its Commission and Declaration, after which the Ambassador in Chief asked the new boys if they would agree to membership on those terms. They said they would whereupon the R. A. colors were pinned on them and they united with the chapter in repeating the R. A. watchword, after which the Chief Counselor made a short talk on the value of missionary training for boys. The R. A. rally cry might well have been given just here.

The counselor for the Girl's Auxiliary then arose with her group, out of which two girls

(Concluded on Page 31)



TRAINING SCHOOL



ANOTHER YEAR FOR SERVICE

DAYS and weeks have been spent in freshening up the two Training School buildings, so, clean and bright they stood with a hospitable, inviting air, eagerly ready to welcome the students who on September 28th began to arrive on every train. If you have ever seen the Training School Episode presented, you will have some idea of these first days. Timid new girls, who rather dread the strange and untried life, are met and cordially greeted by the seniors, who themselves have developed wonderfully in their previous year of training. Perhaps nothing so beautifully illustrates the "love that constraineth" and the "love that is kind" than does the attitude of the Training School seniors towards the new students. During the summer the Student Government Committee has written at least one letter to each new girl, so when she arrives she feels she has one friend who has a personal interest in her, and ere the first day closes she feels she has not only one but many friends.

The first chapel exercise was lead by the principal and at ten o'clock as usual, the Training School united with the Southern Baptist Theological Seminary in their opening. President Mullins in his own felicitous way welcomed all to hard work and gave a message so forceful and clear cut that throughout the year one can never get beyond its power. Following this, matriculation and classification began, at both institutions and with catalogue, pencil and schedule in hand, the young missionary busied herself arranging, with the principal's aid, just the course that suited her special needs for, on the very next day, she must be prepared to recite, so quickly do the wheels move at this busy place.

In spite of the short cotton crop, aerial raids and submarine warfare, a goodly company of earnest young women have come to prepare themselves for the highest service in all the world, "Royal Service". Fifty-four young women representing fifteen states and three foreign countries have taken up their work. South Carolina, Georgia and Virginia lead in numbers. Ere this article meets your eye, six other students will be here and a goodly number of the ladies who have come with their husbands to the Seminary will be enrolled as day students.

Carpenters, painters and paper hangers have been busy at the Good Will Center too, and a beautiful Assembly Hall on the second floor of the present building at 524 E. Madison Street is now ready for the opening season. The work of the Good Will Center has grown so marvelously that this hall was an absolute necessity and will be of untold value in the neighborhood. So intimately associated with every detail of our work has been our beloved Miss Heck, that we begin the year with a keen sense of loss, but we love to linger in thought over her helpful interest and our strength increases as we try to carry out her plans.

Maud Reynolds McLure, Principal

"Another year of happy work,
That better is than play;
Of simple care, and love that grows
More sweet from day to day:

"Another year at duty's feast
Of service spread abroad,
Of silent hours when grows distinct
The guiding voice of God."

"Another year to follow hard
Where better souls have trod;
Another year of life's delight,
Another year of God."



PERSONAL SERVICE



**HOMEMAKERS' CLUB OF CANTON BAPTIST MISSION,
BALTIMORE**

"Inasmuch as ye did it not unto one of the least of these, ye did it not to Me."

THIS prosperous mothers' meeting is nearly two years old. A small group of mothers had worked, saved and prayed for several years under the faithful leadership of the city missionary, Miss Julia Donnahaw, hoping for an enlargement of the work and a regular, fully-equipped Homemakers' Club. The Personal Service Committee of the missionary society of the Seventh Baptist Church investigated the work and recommended that that society cooperate with the women in maintaining such a meeting. So it was successfully launched.

It reaches that class of women who are berry pickers in the spring, work in the canning factories in the summer and frequently suffer great hardships during the winter months. Meetings are held weekly from November to May. They have a kindergarten under the care of two trained volunteer workers, a sales-room, where goods are displayed and can be purchased at wholesale price and paid for in small deposits, and teachers with large classes in sewing. Bible lessons are given from the desk. Speakers and singers are provided for nearly every session and a monthly treat of light refreshments is furnished.

Last year these poor women brought as their offerings to the Lord's work \$23.87. To state missions \$6.26, to home missions, \$6.86, to foreign missions \$3.41, to rescue work \$4.34, to Jewish mission \$3.00. Twenty-four mothers were converted, most of them uniting with the mission, and attendance at the Sunday school was greatly increased.—*Mrs. H. M. Wharton*



UNION NOTES



ROUND TABLE

UNION workers will read with tender interest the following words from a sister of Miss Heck: "I wish to express to the Woman's Missionary Union of the Southern Baptist Convention the deep appreciation felt by my mother and each member of the family for the beautiful flowers sent in the name of the Union as a token of their love for my dear sister. To us, the lilies typified her pure and beautiful spirit while the palms symbolized her present glory. It was most fitting that, in her last sleep, these should be laid above her heart for there it was she ever wore the Union pin during her long illness and we know that not only was the name written on her heart but that with its every beat she breathed a prayer for the work and the workers. We wish also to offer our grateful acknowledgment of the unceasing kindness of her fellow-workers throughout the south and of the many loving letters that brought cheer to her sick room. Will you not tell her friends that this sick room was so close to Heaven's gate that to cross the threshold was to feel the presence of an unseen Power?" Through the kindness of Miss Heck's family we have two of her exquisite poems for this issue. These with others which came to her in the "Room of the Blue-Sky" will be published by her executors. The title of the book will be "Sunrise", the initial poem being the one by that name which appears on page 5 of this magazine. Her sister writes: "There is, however, a double significance in the name, for these verses were written on the tablets of her brain in the still watches of the night and were transcribed on paper as soon as the rising sun gave her light enough to see". How joyfully we shall await the coming of that book of poems by one whose whole life was a poem of the most perfect rhythm!—It was necessary to omit the Union Notes Department last month so that this is our first chance to record the attendance of the W. M. U. corresponding secretary upon the summer assembly at Pelham, Alabama. Each day for that first week in August a missionary story hour was conducted for the children by

one of the state workers. Tuesday was Woman's Day with a conference and one public address. The next day, Miss Alice Huey of Laichowfu, China, spoke to the women of her work. It meant much to each eager listener as one of their very own stood before them on the eve of her return to China.—If nothing prevents, the W. M. U. corresponding secretary will be out on the field during October and November. Her plans are to visit in the order mentioned: Kentucky, Illinois, New Mexico, Mississippi, Alabama, Tennessee and Oklahoma. She will spend about a week in each of these states except Mississippi, Alabama and Tennessee where she can remain only for their W. M. U. Annual Meetings.—October and November are the months in which vast numbers of associational and state annual meetings are held. Let us remember them in our prayers, especially the W. M. U. Annual Meetings in each of the above mentioned states and also in: the District of Columbia, Georgia, Maryland, South Carolina, Texas and Virginia. The exact dates and places of these meetings will be found listed on pages 6-7 of the Union Year Book.—With peculiar joy and gratitude we are able to announce that the Union has secured for two months, beginning with the middle of October, the services of Miss Minnie Middleton of Warsaw, N. C., to visit a number of our colleges in the interest of missionary work among our Baptist young women students. Miss Middleton is herself a graduate of Meredith College at Raleigh, N. C., and afterwards taught in its English department. From there she went to the W. M. U. Training School, from which she was graduated with distinction last June. While at the Training School as well as at Meredith she was active in the work of the Student Volunteer Movement, holding official positions in each state. In June of 1914 she represented the Union at the Student Conference at Blue Ridge, N. C., working that summer also for the North Carolina W. M. U. She is a volunteer for the work in China, expecting to sail in the fall of 1916. Gracious

and cultured and deeply spiritual she can but win her way among our students. May her message lead many of them out into lives of richest usefulness.—Look on page 32 for the state which won in Royal Service Campaign. The enthusiasm of the campaign was fine.—Be sure to read the 1916 Calendar of Prayer advertisement on page 32. The calendar is unusually attractive this year and should, if possible, be used in every southern Baptist home.—The W. M. U. Literature Department, in response to a number of requests has arranged whereby it can send to any given address each month two of the 2 cent suggested leaflets and all of the free leaflets for 60 cents a year. These leaflets will be carefully selected and will be mailed at the same time as ROYAL SERVICE each month so that there can be no doubt of their being on hand when the program is being arranged. Send your 60 cents for these leaflets to W. M. U. Literature Dept., 15 W. Franklin St., Baltimore, Md.—The following appointments have recently been made by the Foreign Mission Board: Miss Clara Keith, trained nurse to Africa; Miss Cora Hancock, educational work in the Girls' School at Abeokuta; Miss Lora A. Clement, to Kong Moon, China; Miss Carrie Hooker Chiles, kindergarten work at Fukuoka, Japan; Miss Grace McBride, trained nurse to China; and Miss Helen F. Eustis, to Sao Paulo, Brazil. All of these except Miss Chiles and Miss Clement were placed on the waiting list.—The Interdenominational Day of Prayer for Foreign Missions has been set for November 12, 1915, by the Federation of Woman's Boards of Foreign Missions of the United States. The programs may be secured for 50c a hundred from Miss Mabel Cratty, 600 Lexington Ave., New York City.—It will be recalled that two important committees were authorized at the Houston Annual Meeting; the appointees to be named by each state, with the chairman of each to be selected by the W. M. U. president or her substitute. Those holding membership on the Committee on Methods are: Alabama, Miss Laura Lee Patrick; Arkansas, Mrs. A. L. Aulick; District of Columbia, Miss Mary Riley; Florida, Mrs. A. G. Thompson; Georgia, Mrs. J. C. Lanier; Kentucky, Mrs. Kate C. Hinkle; Louisiana, Mrs. Chas. Ammen; Maryland, Mrs. Geo. Stevens; Mississippi, Mrs. P. I. Lipsey; Missouri, Mrs. Joe P. Jacobs; New Mexico,

Mrs. W. L. Hill; North Carolina, Mrs. C. E. Mason; Oklahoma, Miss Mary P. Jayne; South Carolina, Mrs. J. D. Chapman; Tennessee, Miss Margaret Buchanan; Texas, Mrs. Grace E. Zimmer; Virginia, Mrs. J. L. McCutcheon. The chairman of this committee is Mrs. J. C. Lanier of Georgia.—The members of the Commission on Mission Work among Young People and Children are: Alabama, Miss Clyde Metcalfe; Arkansas, Miss Elsie Harrison; Florida, Miss Jessie Darby; Georgia, Mrs. F. W. Withoft; Kentucky, Mrs. Thomas W. Rodman; Louisiana, Mrs. C. E. Jenkins; Maryland, Miss Susan B. Tyler; Mississippi, Miss Fannie Traylor; Missouri, Mrs. S. E. Ewing; New Mexico, Mrs. W. H. Long; North Carolina, Miss Elizabeth N. Briggs; Oklahoma, Mrs. R. D. Licklider; South Carolina, Miss Mary Adams; Tennessee, Mrs. S. P. DeVault; Texas, Mrs. J. W. Byars; Virginia, Mrs. H. B. Cross. This commission has as its chairman, Miss Fannie Traylor of Mississippi.—Another very important committee was made possible by the W. M. U. Executive Committee at its second session in Houston. This committee is known as the Annual Meeting Program Committee, with the W. M. U. corresponding secretary as chairman, assisted by Mrs. E. B. Mathews and Mrs. W. R. Nimmo. The representatives as appointed by their respective states are as follows: Alabama, Mrs. T. W. Hannon; Arkansas, Mrs. W. J. E. Cox; District of Columbia, Mrs. Abbe G. Baker; Florida, Mrs. N. C. Wamboldt; Georgia, Mrs. J. P. Nichols; Kentucky, Mrs. Maud R. McLure; Louisiana, Mrs. W. P. Leary; Maryland, Miss Clara Woolford; Mississippi, Mrs. Geo. W. Riley; Missouri, Mrs. M. J. Breaker; New Mexico, Mrs. E. Pack; North Carolina, Miss Blanche Barrus; Oklahoma, Miss Sue O. Howell; South Carolina, Mrs. C. E. Watson; Tennessee, Mrs. Avery Carter; Texas, Mrs. A. F. Beddoe; Virginia, Mrs. A. R. Turnbull.

THINKING CAP

1. Find a Chinese brother's prayer.
2. Name three examples of brotherhood.
3. Who believes that prisoners are human?
4. Where did the convicts play baseball?
5. Name a great modern "discovery."
6. What schools are held in unused churches?
7. Find a form of personal service for a G. A. and Y. W. A.



HOME DEPARTMENT



A GOOD SUNBEAM

HIS name was Tricks and he was a very frisky little white poodle. This was the way it happened. A number of the Sunbeams had missionary hens. After the list of the children's names came the names of the hens like this: Ann Judson, Mary Jones' hen; Eliza Yates, Annie Brown's hen; Lottie Moon, Carrie Long's hen and so on for nearly a page. The hens laid eggs which the children brought to the society and each hen was "credited" with the eggs she sent to help the missionaries. All the eggs were taken to Mr. Green's store and sold. Money will not break as eggs will. So the hens were members of the society in good standing or as Tom Jones, Mary's brother, said and made every one giggle, "members in good laying." But Susie Conner did not have a hen and as they lived where there wasn't a bit of a yard her mother said she could not have one. She did not know what to do. She thought a long while and this is what she did. If she did not have a hen she had Tricks whom she loved very dearly. So she stood right up in the meeting and said, "Miss Moore can Tricks join the society?" And Miss Moore said, "What can he do?" Then Susie said, "He can do a lot of things when I help him. He can bring in the paper, he can carry the basket when I go on errands, he can put father's slippers before the fire, he can carry things to grandma's and mamma pays us for these things, and I know Tricks would like to give some of his money to missions like I give some of mine." So Miss Moore put it to vote and the children voted that Tricks should be a member and his name was put down on the list after the hens like this: "Tricks, Susie Conner's little dog."

F. E. S. H.

TWO BOYS AND A CIGARETTE

Two bright little fellows, named Harry and Will,
Were just the same age and the same size,
until
One day in their travels it chanced that they met
A queer little creature, surnamed Cigarette.

This queer little creature made friends with the boys,
And told them a story of masculine joys
He held for their sharing. "I tell you," quoth he,

"The way to be manly and big is through me."
Will listened and yielded, but Harry held out:
"I think your assertions are open to doubt,"
He said, "and besides, I'm afraid I'd be sick."
"Afraid!" echoed Will, "O, you cowardly stick!

Well, I'm not afraid, look here!" As he spoke
He blew out a halo of cigarette smoke.
Five years from that meeting saw them again.
The time had arrived when they should be men.

But, strangely enough, although Harry boy stood

As tall and as strong as a tree in the wood,
Poor Will seemed a dwarf, sunken eye, hollow cheek,

Stooped shoulders proclaimed him unmanly and weak.

With thumb and forefinger he listlessly rolled
A cigarette, smoothing each wrinkle and fold;
And the smoke that he puffed from his lips, I declare,

Took the form of a demon and grinned from the air.

And it said: "See that wreck of a man that I made

Of the boasting young fellow who wasn't afraid!"

—Ella Wheeler Wilcox

PEACE

"Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel strain have rolled
Two thousand years of wrong;
And men at war with men hear not
The love-song which they bring.
O hush the noise ye men of strife,
And hear the angels sing."

THE SONG OF A STREAM

Elizabeth Perle Harrison

"Freely ye have received; freely give."

Way up the hillside in the midst of a beautiful grove, after a hard spring rain, two pools of water lay sparkling in the sunshine. And this is what they said to one another:

"Dear me" said one as he winked back at the sun, "how fine it is to be so beautiful with not an effort on one's own part to become so! Mother Nature must have known how well I could shine for her so she made me as beautiful as she could. Now I hear the thirsty earth begging for water. Do you, over there? You may give it to them if you choose of course, but as for me, I can't afford to do so. I shall keep all of mine to myself against the time when I shall likely need it. You know, if I gave of myself to the earth there would soon be nothing of me! You see I'm not very big, but oh, so beautiful!"

Then it laughingly shook itself before the sun. "See how I sparkle!" it cried. "Ugh," as a shadow passed over its surface, "I wish those selfish birds would not fly down here and drink. And, dear me, there come some cows. What shall I do! O dear, O dear! Some are so selfish they are not willing to let others be beautiful. They must needs spoil everything just to get what they want for themselves. Here! I shall hide behind these stones to make sure I do not run into that crevice, for you see, if one tiny drop starts the rest are sure to follow, and then, very soon there would be nothing of poor me!" And talking thus, often more to itself than to the other, this pond hugged its waters to its own bosom, afraid lest even a ripple should in some way be taken from its own brilliance.

"Dear me," said the other pond, "did I hear some one speak? Yes, little daisy, indeed you may have a drink. I'm coming down through the crevice in the rocks and I hope you will get a good drink as I pass. Everywhere I go there are flowers and trees and birds and beasts and they seem to enjoy my coming. I didn't think of there being such a glad welcome in this big, beautiful world for such as I!" And he rippled gently between the rocks, singing as he went, not forgetting his promise to the daisy.

Some birds came and stopping to drink, chirped to each other. "How beautiful this pond is!" The pond was surprised to hear

itself praised. It had been so busy returning the bright welcoming smiles of the flowers around it and responding to their soft, gentle requests for water and admiring the other pond that it had not had time to think of its own beauty. Now it trembled with delight at the praise of the birds and sang more sweetly as it rippled down the hill. When the earth begged for some moisture the stream quickly sank down to give it and lo! it found a spring of pure water. The spring, glad to find a way of escape united its waters with that of the pond, which now became a brook and then a wide stream, flowing between flowers and trees, giving life and joy as it went on and on. Many streams joined it until it became a mighty river and bore great steamers on its strong bosom; and fishermen, lumbermen and boatmen made their living from its waters. And ever as it ran down the hill and through the valley it merrily sang:

"Give," says the little stream; 'give, O give,'
'Give,' says the little stream as it hurried down the hill,

I'm small I know, but where'er I go,
The fields grow greener still.

Singing, singing all the day, give away, give away."

Some hunters came through the grove, returning by the way they had come sometime before. One said "You remember there were two pools here when we passed on our way? Had you noticed? Here is the place where one of them was. There's nothing of it now but a dry, ugly looking spot covered with a green skum, and it was such a beautiful pond. This one though," pointing across to the other pond, "found a way to escape and, feeding the flowers and trees and the thirsty earth as it flowed, it grew bigger and bigger until now it is a wonderful river!" "Yes," said his fellow traveler, "The sun took all of this one back, because it was not willing to divide."

Y. W. A. PROGRAM

(Concluded from Page 13)

Gabriel said: "How few, O Lord Jesus, to trust with so great a mission". "They will tell others", the Lord replied. "What will you do if they forget?" said Gabriel. "I have no other plan", said Jesus, "I am counting on them". Jesus counted on them to obey His commandments to "go and tell". Suppose they had not been trustworthy?



BOOK REVIEWS



EVERYDAY GLADNESS

IN this day of specialists one turns confidently to a recognized authority, be it to solve a problem, to cure an ill, to reach a certain standard. With what trust we look to one whose life and works testify that she has solved a problem that often frets us, reached a height towards which we aim! And so today from out that "Room of the Blue Sky", straight from the heart of that great specialist of the harmonious and joyous life, there comes a little book, the happy title of which smiles up at us—Everyday Gladness. And as we turn the pages, Miss Heck speaks to us again, she tells us how we may be glad every day, if we only will; how we may "be joyful, knowing His purposes are good, not evil, to His children".

We may think of the four chapters as four precious keys that unlock rich treasures—Harmony, Joy, Beauty, Power. The first opens the secret of harmony in our lives. After showing that "the greatest pain in life grows out of the lack of harmony with our environment", Miss Heck shows the great solution—"Christ's solution of the problem—GOD IS RIGHT". "Whatever laws we find made by God, whether for the body or the mind, are right. Every law He has made that through its fulfillment we may attain the fullest development of our own spiritual and bodily powers. God is right and just, and in proportion as we lay our lives by the side of His laws we are coming into our highest possibilities."

The next little key unlocks the radiant chapter on joy. Logically and convincingly is expressed the joy that will come "when we are in harmony with God,—when we see His purpose is good and only good to all mankind. Our souls will burst the bonds of thinking God is manifested only in the spirit realm or when we go to church and see that everything that is good and lovely and pure is of God and a part of His great work". And so we may come to see joy in all nature, to look with keen delight upon the discoveries of men of science, "because they are opening doors of His laws".

And we may find the "everyday joy" in doing our small duties well. A shining key shows the treasure of beauty. Here we see the close relation of physical and spiritual beauty and "what realms of unclaimed physical beauty and physical health are waiting to be claimed and appropriated in the teachings of the New Testament". "Through harmony with God, delight in His purpose, joy in His thoughts, the ability to pass on His great message and to feel that in coming in contact with Him we are developing our nature to its fullest extent, we can grow more beautiful."

And lastly we find the treasure, power. Here is sounded a call for the Christian to seize this power, to step out, to become a leader. "Knowledge of the power and preparation for the trust of power must come before its use." One must not be a "misrepresentative of Christ", satisfied with low standards, content "with commonplace spiritual ideals".

Who better can tell of these treasures, who give a clearer call to leadership than she whose daily life testified to its beautiful, harmonious and joyous accord to God's laws, whose leadership truly showed that "the touch of God gives power"? Almost we hear her say:—"I have put before you high spiritual aspirations. My desire is that they shall awaken in your mind a great longing and a spiritual dissatisfaction; shall make you discontented with anything but the best physical condition you can work out for yourself by obedience to the known laws of health; make you desire to be in harmony with God's laws, that your spirit may have a greater vision and higher spiritual outreach; make you continually ask God to forgive you for anything but the highest spiritual ideals and determinations".

Bound in soft shades of green, with ivory touches, the book will prove a beautiful gift. Price .50, carriage extra, from the Educational Department, Foreign Mission Board, Richmond, Va.

Order the above mentioned books at the quoted prices from Educational Department, Foreign Mission Board, Richmond, Virginia.

EDITORIAL

(Concluded from Page 5)

and aid in the training of missionaries for the work of our boards, but we will seek to produce a missionary conviction in the hearts of those students who will remain at home and will one day form the best strength of the home base. If we will do our duty in the field of missionary education for the boys and girls, young men and young women, who now fill our schools, we may expect soon to have an army of leaders in missionary giving, who will bring in a new day in our efforts to carry out the missionary commands of our Master.

5. We need this movement to complete and round out our denominational organizations. It fits well into our W. M. U., B. Y. P. U. and Sunday school plans. If they are needed, then this movement is needed. There has been no small loss in both money and enthusiasm in the field of our efforts for missions because we have failed to bring the student bodies of our schools in the proper relation to the great missionary enterprise and to our Lord's teaching on this subject.

This new movement will undertake to aid in the production of a more extensive missionary literature from the Baptist viewpoint. A few Baptist men and women have wrought worthily in this field, but we are still much in need of a more extensive and a more varied missionary literature by Baptists and by Baptists who have been long enough at the front to know from experience what we need. This movement will open the way for a united effort by Baptists in the field of mission study courses. Through an international or North American Mission Study Committee less expensive literature for this purpose may be secured because of the larger quantity that would be used. The effort will be made to so adjust matters with all Baptist agencies now promoting mission study courses as to avoid duplication of effort.

It will seek to aid all Baptist Mission Boards in calling out and securing a sufficient number of students and others to meet the needs of the various lines of work they are undertaking, both in the home land and on the foreign field. It will undertake to stimulate and develop among all Baptist students in North America an intelligent and aggressive interest in worldwide missions.

SOCIETY METHODS

(Concluded from Page 23)

went to the Sunbeam band for the new G. A. members. At the same time two members of the Young Woman's Auxiliary secured their recruits from the G. A. Both auxiliaries standing repeated the "Auxiliary Ideal" and the leaders asked the prospective members if they would sign the card entitled "My Purpose" as given in the Auxiliary Manual. When these pledges were received, the auxiliary colors were pinned on each, the two auxiliaries used the recognition service, repeated the auxiliary watchword and sang their hymn. Both counselors spoke of their joy in welcoming the new members and of their pride in promoting others.

The chairman, who had in turn recognized each of these counselors, now introduced the president of the Woman's Missionary Society. After a short talk, this president had the new members from the Y. W. A. brought forward and after the W. M. S. colors were pinned on their dresses the Woman's Hymn was sung.

The full Graded Missionary Union then arose and repeated the Union watchword for the year and then the Union's unchanging watchword: "Laborers together with God". The hymn for the year with the Lord's Prayer in concert completed the services.

R. A. PROGRAMS

(Concluded from Page 15)

Reading of the President's Thanksgiving Proclamation

Essay on the first Thanksgiving

Song—"The King's Business"

Adjournment to an old time party

Notes: For stories in first program send to W. M. U., Baltimore. For recitation "Brothers" see Our Mission Fields, October, 1913. For Thanksgiving baskets, let the leader provide an attractive basket to receive the gifts. At the old time party play old-fashioned games. If you can have an open fire sit around it and sing old home songs. Serve popcorn and apples.

NORTH CAROLINA

The "All-Summer Subscription Campaign" for ROYAL SERVICE has resulted in placing the banner with the beloved old north state.

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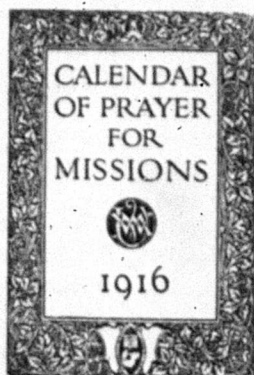
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"Only through prayer and the self-sacrificing work of our missionaries, who count not their lives as dear so that they may preach Christ, can the world attain unto the salvation which is joy, love, peace and righteousness."

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